

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
F. WAYLAND-SMITH, BUSINESS MANAGER.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize! Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Hasselmann and Fritzsche, elected members of the German Parliament, are prohibited from entering Berlin by the Anti-Socialist Law.

The last number of the *Bulletin du Mouvement Social* contains a list of twenty-four Socialistic journals, published in France, Belgium, Italy, Switzerland and England.

The English *Labor News* says: "The home labor market at the end of the year remains much depressed; no important revival can as yet be reported in either the coal, iron or cotton industries."

Wilkie Collins, in his novel "The Fallen Leaves," now passing through the numbers of *Frank Leslie's Illustrated Weekly*, introduces as one of his characters "Claude Amelius Goldenheart," a young man of twenty-one years, who claims to be a member of the "Primitive Christian Socialists at Tadmor Community, State of Illinois," and on his way, with the approval of the Community, to London to see life. We shall read with interest all that Mr. Collins has to say about the Community of Primitive Christian Socialists. We thus far have only the merest glimpse, and that tells us that at the Community everybody is taught to be courteous to everybody, that finical French names are not there in favor, that the Communists have unlimited confidence in their system of education, and that they hate cant. Not a bad beginning, Mr. Collins.

In the *Catholic Mirror* of Jan. 4th we find an article on "Catholic Colonization," signed by the Right Rev. L. M. Fink, Bishop of Leavenworth, Kansas, and other dignitaries of the Catholic Church, from which it appears that a "Catholic Bureau of Immigration" has been established in Kansas for the purpose of facilitating immigration to that State. It is assumed that Catholic immigrants would rather settle where they can attend church, and send their children to school; and all Catholic families wishing to make their homes in the West are invited to write to the Bureau, in either English, German or French, stating in as plain manner as possible what they want to invest in, and how much they have to invest; and they are promised a prompt and descriptive reply, telling them in clear and plain terms all they ask for. Farmers and manufacturers are especially invited, as for them there is abundant room and opportunity.

Merced Colony is the name of a settlement in Merced County, California, which we find somewhat fully described in the December number of *Homes in California and the Pacific Coast*, published at San Francisco. The colony is incorporated, with a nominal capital of \$100,000. The account before us says: "The By-laws provide for the protection of shareholders in every possible manner. Without the approval of the majority of the subscribed capital stock, the Directors shall not enter into any contract or obligation to disburse the funds of the corporation." Ten thousand acres have been secured at a cost of \$10 an acre, and it is proposed to colonize it in one hundred shares, each share representing a good-sized farm of from 80 to 160 acres. The land must be irrigated, but for this, it is claimed, there are good facilities. \$400 of the \$1,000 purchase money must be paid down. The shareholder can choose his lot and a half-acre piece in the town site any time within six years. J. Vollmar of Alameda County is President and principal manager of the enterprise.

The manner in which the Anti-Socialist Law is being enforced in Germany and its possible "counter results" are thus indicated in a letter to the *New York Evening Post*:

"Within about six weeks since the passage of the Anti-Socialist law there have been fifty-five newspapers confiscated or prohibited and one hundred and eighty-eight different books and pamphlets seized. Two hundred and thirty-two societies of various kinds, from a singing-school to a political club, have been broken up and forbidden to meet again. So swift and wholesale execution could not happen without necessarily awakening some interest and even anxiety as to the effects which may be produced. If asked, many persons shake their heads and are silent, having a profound belief that the government is wiser than they are and can do no harm. These are the 'divine-right-of-kings' men. Others cautiously express their fear that the rigorous measures of the Chancellor may beget counter results. So serious have the fears and apprehensions become that Mr. Bamberger, the leader of the liberals, the chief supporter of Bismarck's policy and the ablest expounder of the imminent dangers to society and government from the Socialists in the last German Parliament, has recently published a pamphlet in which he plainly tells the government he would not have given it the support of the liberals if he anticipated such measures, and warns the government that so

stringent and grinding an execution of the law will only exasperate the people and unite them as martyrs. He tells them distinctly that suppression is not conviction, and the only way they may hope to eradicate Socialism is to show the people the impossibility of practically adopting any such system as Socialism demands."

THE LAW OF PROGRESS.

Progress is the law of the universe; everything is subject to change; nothing is fixed and unalterable, from the sun of suns to the dust beneath our feet. Especially true is it that the principle of progress is the central principle of Politics, Socialism and Christianity. The idea of fixity in respect to these things is an illusion and impossibility. Hence the futility of platforms, constitutions and written creeds, as determining future action. Good for a limited time, or so long as they express the convictions of those who subscribe to them, they become heavy burdens when people undertake to make them a permanent rule of action. How long, on an average, does the "platform" framed at one of our political conventions remain a fixity—expressing the policy and principles of the party indorsing it? Scarcely longer than it takes the convention's delegates to reach their homes. New issues, or new phases of old issues, present themselves almost daily for consideration and adjustment.

So it is in Religion. Christianity itself is a growing, progressive thing—constantly unfolding new truths and new applications of old truths. Those who undertake to make a fixity of it, by formulating its principles and doctrines into an unchangeable creed, thereby confess their ignorance of its real character. Christianity is primarily life and power, and not doctrine; it is above all doctrines, all formulas, all statements of its principles. Those who would formulate and crystallize it into a creed are certain to find themselves sooner or later in a worse predicament than the politicians with their platforms. That Christianity is a growing thing is evident from the New Testament record—it was much more fully developed at the end of the Apostolic age than at the beginning. Protestantism has been fruitful in creeds and catechisms, but none of them have proved finalities. If the creeds of American churches to-day expressed the principles and doctrines of the church communicants of a century ago respecting slavery, temperance, etc., great changes in them would be demanded and effected, and that speedily; and so of other points that might be mentioned. Will any one undertake to say that the most perfect man-made creed of to-day will not within the next hundred years have ceased to embody the highest conceptions of Christians?

So again, in respect to Socialism, an immense amount of labor has been expended in the construction of constitutions and schemes which should be final in their character and serve as perpetual manuals of instruction. That was the great labor of Fourier—to develop a Social Science that should be a fixity and finality. And it has been the fault of most of the Social architects of modern times, and indeed of all time. It has been the great weakness of many forms of Religious Communism. Their leaders and founders discovered truth, and then persuaded themselves and their followers that the seals were closed, and it was only required that they should formulate their doctrines—make a creed of them—and their "lamps would be trimmed and burning" for them and their successors to the end of time.

No greater mistake could be made. The highest wisdom in politics and government, in religion and Socialism, is to watch and search until the true line of progress is discovered, and then strive in all ways to coöperate with it—not by trying to make a fixity of it, carefully surveying its course and determining its boundaries and limitations—but by discerning wisely whether it is tending, what it is accomplishing, what are its essential character and objects, and how we can help it onward. And in doing so we shall be liable to error unless we take broad views. Whither are things drifting? is a question we should constantly ask ourselves; and the answer is never difficult if our view is sufficiently broad. If we glance back, for example, as far as Abraham's time, we

shall see that there has been a steady drift in one direction; that drift is sure to continue, and if we are wise we shall connect ourselves with it, coöperate with it, and thus find ourselves in the current of progress and prosperity.

The general course of a river may be different from its course at a given point. If we look, for example, at the vicissitudes of Socialism at any given time we might conclude that it is making little progress, and that its failures about balance its successes; but taking a broader view we shall discover that there has been steady progress. Just now, for example, in Germany, the current apparently is setting against Socialism; but if we were able to take a view that would include the past and the future, as well as the immediate present, we should see that the current favoring Socialism in Germany as elsewhere is broadening and deepening and becoming irresistible in its onward flow. So, again, in this country, the failures of the old Fourierite and Owenite Phalanxes and Communities, and of later experiments of similar character, are so often detailed and so much talked about that one may readily be excused for thinking that the failures of Socialism here far outnumber and outweigh its successes. But to a deeper and more truthful vision it is plainly evident that American Socialism has steadily progressed, and is to-day a vastly more important factor than at any previous period in the history of the country.

But we must not limit our view to any particular country or particular subject. Great cosmic changes are taking place that demand our attention. Physiography tells us of the great world-changes that are constantly going on in the conditions of our planet, affecting its climate, life, etc. There are corresponding changes occurring in the relations of man to the world of mind and the world of spirits that are more truly cosmic than any of the changes that are described in physiography. Such are the changes in the spheres of science and of faith. The development of Positivism on the one hand and Spiritualism on the other are truly cosmic phenomena; and the cosmic phenomena always include and control all subordinate phenomena. Whatever we may desire or purpose as individuals, we must, *volens volens*, adapt ourselves to the great universal movements.

The point we would make is, that the principle of progress is a fundamental and ever-acting principle of the universe, and extends to all the phenomena of matter and mind; and hence that the highest wisdom is shown—not in the formulation of creeds and never-changing rules of action; but in recognizing the spirit of progress in all things, coöperating with it, and allowing it to modify and control our lives.

But in doing this, we need not go so far as to hold everything loosely and assume that there are no certainties in life. If we admit that nothing in the universe is absolutely at rest, we must also admit that many things are comparatively so. We read in the Epistle to the Hebrews of "things that are shaken" and of "things which cannot be shaken" and which "remain." We must discern those things which cannot be shaken and hold fast to them, while we allow the spirit of progress to shake and change everything else. Paul discovered at least three things which could not be shaken. "And now abideth," he says, "faith, hope and charity, these three." We may discover other things; but creeds, platforms and constitutions are not likely to be of their number; for these express only human conceptions of truth, which must change with our ever-changing development.

COLONIZATION OF THE NORTHWEST.

A recent dispatch from Ottawa, Ontario says:

A stupendous scheme for the colonization of the Northwest and the establishment of an ocean route for trade purposes between Europe and the Saskatchewan valley via Hudson Straits has just been submitted to the Government by Surveyor-General Dennis. The report shows the feasibility of running a line of steamers between Liverpool and Hudson Bay in the months of July, August and September. York Factory, the chief post on Hudson Bay, is nearer Liverpool than New York, the distances being as follows: York Factory to Liverpool via Hudson Straits and Cape Farewell, the southern point of Greenland, 2,966 miles; New York to Liverpool via Cape Race and Tory Island, 2,987 miles; via Cape Race and Cape Clear 3,029 miles. York Factory is at the mouth of the Nelson River, and it is proposed to build a railroad thence to Prince Albert, on the Saskatchewan, to connect with the Canada Pacific, a distance of 400 miles. This would bring the Saskatchewan Valley as near to tide-water as Ontario is to tide-water at Quebec. For 200 years Hudson's Bay Company's sailing ships have traded between Factory and Scotland. The

straits and bay are clear of ice early in July, closing again at the end of September. Lignite coal is found in abundance at Davis Strait, and a coaling station for the projected steamship line could be established there. The Saskatchewan country contains 257,000,000 acres, or 400,000 square miles, of available agricultural land. It is watered by the Saskatchewan, Beaver, Peace and Athabasca rivers and innumerable smaller streams, and it is believed to be the best wheat growing region on the continent. Wheat of the finest quality grows at Fort Providence, on Great Slave Lake, on the fifty-eighth parallel, the extreme northern point of this vast territory. Colonel Dennis also points out that this scheme would lead to the development of the Hudson Bay fisheries and to the enormous pineries extending from the height of land northward to James and Hudson Bay. He recommends that a steam vessel be fitted out during the coming season to test the practicability of the scheme.—*Utica Republican*.

CO-OPERATION AMONG THE GRANGERS.

[From the Bulletin.]

Dr. Blanton, from the committee on this subject, made report. The committee state that this is one of the most important questions now affecting the Patrons of the country. In order to succeed it requires the aid of all. This is so in any proposition we may undertake; but all must be done in strict accordance with the principles of the order. Coöperation means acting together. We have now reached the point at which the National Grange can no longer refuse its protecting and fostering care over the subordinate grangers. It must make suggestions and give instructions. The principles of coöperation must be well understood and strictly adhered to. The best men in the order must be employed in this enterprise whenever undertaken, and the cash system rigidly adhered to, and where properly carried out, the stores must succeed. The report closes with the following recommendations:

First. That the members of our order organize coöperative associations, in accordance with the rules and regulations for coöperative stores, as suggested by the National Grange.

Second. That the establishment of coöperative inter-State agencies, or inter-State coöperative associations, be left to the discretion and good judgment of the executive committees of the several States and the coöperative associations of the several States.

Third. That the Executive Committee of the National Grange be instructed to prepare and send out to the States a circular-letter embracing the true principles of coöperation and the rules and regulations recommended by the National Grange for the establishment of coöperative stores, and thus keep this important and vital matter before the membership of our order.

The report and accompanying recommendations were unanimously adopted by the National Grange.

MORE ABOUT 1880.

We have come across another "prophecy" in the newspapers regarding the strange things to be expected in 1880, and an account of what may be considered as a partial fulfillment. The *East Florida Banner* has the following:

"The fact that so many fish are dying off the coast of Florida calls to mind the awful prediction of Professor Knapp. From the juxtaposition of certain planets to our earth, he predicts that one-half of the population of the world including man and all kinds of animals, and even vegetable life, will perish before or during the year 1880. In a lecture delivered several years ago, he said that this desolation would commence by the fishes of the sea dying, and pestilence and famine occurring in more southern latitudes. The famine in China and the yellow fever scourge in the South, and now the fearful pestilence among the fishes in southern waters, are so many steps in fulfillment of Professor Knapp's prophecies."

Commenting on this remarkable mortality of fish, the *Scientific American* says:

"The extraordinary phenomenon displayed on the Florida coast, by which not only the coast waters, but as far out as 150 miles into the Gulf, have been rendered so poisonous as to kill the fish and create a pestilential stench in bays and harbors where the floating carcasses collect, should receive a thorough investigation. We have seen no other explanation of the poisoning than that it comes from inland waters—the everglades prominently—and penetrates the Gulf in strata of dark reddish water, which kills all the surface fish as soon as it reaches them, and even far beyond any apparent contact. This poisonous outflow is stated to have been nearly fatal to the fish trade between Florida and Havana—the smacks finding it almost impossible to select a route in which the fish in their wells are not destroyed by the poison. The *Key West Key* says: 'The smack George Storrs, Capt. Zeb Allen, attempted to run to the westward in hopes of escaping the deadly waters, and when 50 miles west of Tortugas, in 25 fathoms of water, lost its whole fare of fish in a very short time. He describes the poisoned water to the south

and west of him as far as he could see.' Fifty miles west of the Tortugas would make the locality indicated 150 miles west of Cape Florida, and not very far from mid-gulf."

It would be interesting to know whether any such poisoning of the waters in that region has ever occurred before; and if not, it must certainly be regarded as a very remarkable thing that the water flowing seaward from Florida should suddenly become so poisonous as to be fatal to all fishes for so great a distance from the coast as 150 miles. It must be virulent stuff indeed that can poison the great salt sea over such an area. Unless this phenomenon can be scientifically explained after suitable investigation, as the *Scientific American* desires, we may be forced to fall back on Professor Knapp and ascribe the difficulty to the baleful influence of Saturn or some other astral body unfriendly to the fish of that particular neighborhood. But it must not be forgotten that men as well as fishes are threatened by the prophetic Professor, and for this reason it may be well for science to busy itself in calculating the "inclinations" of the hostile bodies, with a view to deciding whether the entire planetary wrath is not likely to be expended in the neighborhood of Florida now that it has taken hold there. In that case a good many who now have an itch to go down into those southern swamps and hunt alligators will be quite contented to remain in the North until after the year 1880 (which is the limit set by Professor Knapp) shall have become a part of our history.

GERTIE BARTON'S CURE.

[From the Utica Daily Observer.]

Mrs. U. E. Pooler, wife of Prof. C. E. Pooler, of Deansville, sends to us the following history of the cure of Gertie Barton, already alluded to in the *Observer*. A lady of refinement and culture, she shrinks from publicity, but is unwilling that the reports already printed should go uncorrected:

To the Editor of the Utica Observer:

It is recorded in the Gospel of Mark, 16th chapter, 17, 18 verses, as one of the signs that should follow them that believed: "They shall lay hands on the sick, and they shall recover."

Gertie Barton, daughter of D. W. Barton, a child of fourteen, but very small of her age, has been out of health for a year past, and failing since July. She is the subject of unusual interest in our community, from the fact that all who know her love her. I knew of her illness, of the anxiety of the parents in regard to her, but circumstances prevented my seeing her for many weeks previous to December 9th, when I had

A STRANGE VISION

in connection with her. I dreamed that I went to their house, and found Gertie lying on the lounge. There seemed to be but three of us in the room, Mrs. Barton, Gertie and I, and as we talked, suddenly a person clad as a hunter in high boots, with powder-horn strapped at his shoulder and a gun at his side, crept stealthily through the room into another. I immediately recognized Death, and that he had come for Gertie. I sprang and closed the door after him, saying to her mother, "Lock it." She did so, and I took Gertie in my arms, and hastened out of the house. In front of it I saw a stream of water, and with the child in her white robe lying on my breast, I laid down in it and the waters passed over us both. I then took her into a beautiful picture gallery, and, as with delight she gazed around, she turned to me with love in her eyes and said; "At first I couldn't bear to have you come near me, but now I like it."

I pondered much upon this vision, when awake, so that it was deeply impressed upon my memory.

The next evening, December 10, I called at the house, and found her lying on the lounge, with her face to the wall. The mother remarked that she had lain in that position all day, that for a long time everything she ate distressed her greatly, and she had begged of them not to force her to eat.

Monday following, December 16, a council of doctors was called in, Dr. Watson, of Utica, being one of the number. No encouragement was given, and on the 20th of the month, about 10 o'clock A. M., the news flew through Deansville, "Gertie Barton is dying."

I hastened to the house and found the physicians who had attended her for some time, Drs. Munger and Allen, of Waterville; these, with the family and a few friends, were standing around the

BED OF THE DYING GIRL,

for every one, doctors and all, believed her to be dying. And she was dying. The shade of death had already crept over her brow; her limbs were cold, and scarce a sign of life was visible. Silently I wept as I took a parting look at the unconscious little one, whom all loved, and leaving the house of sorrow, I thought sadly of the young life going out, of the desolate home, the lonely mother, the one remaining sister, the care-worn father, who had so recently buried an only son, a child of promise; and but a few years ago a bright-eyed, lovely little daughter. Suddenly the vision of the night came back to me and I said, "What does it mean? I shut death out?" And the assurance was given me that I

could snatch this loved one from death; and I said, "She shall not die, but live to glorify God." About 1 p. m. I returned to Mr. Barton's and said to him, "Gertie will not die." "O!" he answered, "she may possibly live until night, but not longer." I then went to the nursery, and seeing the mother and others weeping around the bed, said to our neighbor Mrs. Stafford, "Gertie isn't going to die." Rather indignantly she replied, "Why Mrs. Pooler, how dare you say so." "Because I know it." And for seven hours, without changing my position, I held that little one as I did in my dream. It was the "baptism into death;" the waters passed over both, a warfare waged between Christ and the enemy; and more than once I said, "She shall not die, but live to glorify God." In the course of the night Dr. A— remarked to me: "At one time to-day I thought she would not live a minute; in fact, two weeks ago I thought that she couldn't recover." In the morning she was much better, but toward evening sank rapidly, and shortly before eight the father came for me, as they thought her dying. Again she was rescued from death, and in the morning she said: "Mamma, I saw Walter (her angel brother) last night, and he didn't want me to come back."

SO FAITH TRIUMPHED,

and Gertie lived. But, as day after day passed, I felt that she must suffer until friends and doctors acknowledged that human effort was unavailing.

On Saturday evening, Dec. 28, I felt that the time had come for God to work. On Lord's day about 12 m. I went to the house, and, as usual since Gertie's illness, went in the back way without rapping. There I found Mrs. Barton, her daughter Eva, Mrs. Seth Peck and Miss Oliver. After laying aside my wraps and asking and answering a few questions, I said to Mrs. Barton, "Gertie has suffered long enough, but it was necessary in order that you might know that human help was unavailing. Now come with me all of you and see the glory of God." The mother alone, however, followed me into the sitting-room. There I saw and spoke to Mr. Barton, but passed into the sick room without stopping. Mrs. Barton lingered outside. Walking up to the bed on which the nurse, Mrs. Hathaway, was reclining with the sick girl in her arms, I said, "Mrs. Hathaway, Gertie has suffered long enough, now she is going to be made well," and taking one of the little hands in mine, said, "Gertie! arise, and be made whole, free from your infirmities and pains!" At this the sufferer moaned, "Go away! Take her away!" No sooner had she uttered the words, than a mighty power from on High shook my hands violently, and of course the little hand held in mine, and she moaned, "Mamma, can't you take her away?" The mother hearing the little pleading voice, came into the room, and undecidedly stood by the bed opposite me. O! the agony of the moment! Tender-hearted Mrs. Hathaway said, "Put your hands on her head and quiet her as you have done before. Wait until she is asleep." "But," I said, "I do not want her to go to sleep." "Why, you are killing her; see how blue and cold her feet are; you will throw her into a spasm." "No, I shall not; but you must keep quiet, or I can do nothing with you in the room." I then tried to put my hand on Gertie's head, for she was moaning with pain; but she again said: "Go away! Put your hand on my head," meaning Mrs. Hathaway. I then said: "Mrs. Barton, take this child; Mrs. Hathaway, you will have to leave the room." The mother started to do as I wished, when the nurse said: "You've humored Gertie all the time, and now you are going to force her." Again I said: "Mrs. Barton, take that child; she will die unless you do. Mrs. Hathaway, leave the room." Slowly they exchanged places; the latter left the room and closed the door.

The Lord then showed me a different way to deal with dear little Gertie. Without touching her, I said, "Gertie, don't you want to get well?" "Oh, I can't," feebly moaned the little sufferer. "Yes, you can, if you will only believe that Jesus is able to make you well. He is here, and wants to cure you. He doesn't like to see Gertie suffer, and if you will only believe that he is able to cure you, he will." "Cure me? That isn't the way they do it now-a-days." "No, Gertie, because people have so much form and so little faith." "Can he make me walk?" "Yes." "When?" "Why, to-day, this hour if you will only believe he is able." "What! me walk?" "Yes, darling, you. Now put your little hand in mine and try to believe." Slowly the little hand, which, a short time before was

TOO FEEBLE TO RAISE,

came up and laid itself softly in mine, and "I can't quite believe" were the words spoken by the sweet voice of the little maid. "Well, Gertie, if you will believe that Jesus is able to make you well, soon this little hand will grow plump, and you will slide down hill on your sled with the little girls and be so happy." "Would Jesus like to have me do that?" "O, yes, darling. He wants Gertie to be strong and healthy, a happy little Christian; and when you are playing you can tell the little girls what Jesus has done for you, and teach them to love Him too; and your cheeks will be so plump that I shall want to pinch them." At this the sufferer laughed, and quickly the door opened, and the nurse looked in thinking she was dying, and the mother thought "that is the last sound we shall hear from little Gertie," but

I knew that all was well, and said, "Now if you can believe, put your other hand in mine." Slowly the little right hand was raised and placed in mine, and the words I longed to hear came from her lips: "I believe; now can I walk?" "Certainly," I replied, and holding out my hand,

WITHOUT OTHER HELP,

she slid off the bed to the floor, and as her feet touched it, the beautiful eyes opened for the first time in many days, and gazed about in wonder, all seemed new to her. Twice the little cold, blue feet walked steadily, slowly around the room, then dropping my hand she said: "I am well, Jesus has made me well." Soon after she said she was hungry, and asked if she might have something to eat, and that which she called for was given her, this being the first nourishment of any kind whatever that she had taken for the last nine days. Previous efforts to swallow anything but water had thrown her into convulsions. She then aided in dressing herself, even buttoning her gaiters, and at supper time walked into the dining-room and ate a hearty supper. She sat up all the evening, ate an orange, and being perfectly well, slept that night with her sister as before her sickness.

Forty-eight hours from the time she left her bed she rode out with the family and myself to visit her grandmother, three-quarters of a mile distant, and the next day being New Year's, again rode out, taking and sending gifts to make happy the hearts of some poor little ones. The same day she commenced knitting some little stockings for the needy.

One week ago to-day Gertie found new life. Can anyone doubt her happiness? What hath not God wrought? Thus has been manifested the power of Christ at this day, as it was when he was on earth in person; for he abides and walks in his little ones.

U. E. POOLER.

SPIRITUALISTIC NOTES.

[We have long been acquainted with the writer of the following, and have always considered him an ultra-unbeliever; but here he is in a new character, reporting facts as wonderful as any in the Bible. Well, we confess we think better of him for this acknowledgment of signs and wonders.—ED. AM. SOC.]

Buffalo, Minn., Dec. 30, 1878.

SEANCE WITH C. FOSTER.

At 6 P. M. Saturday, Feb. 20th, 1864, I went to No. 450, 6th street, between E and F streets, in Washington, D. C., to Mr. Foster, at Judge Hoar's house. I had a note of introduction to him from Mr. Horton. After Mr. F. read it he gave me some papers to read, and went into an adjoining room to finish a letter. I examined the room very thoroughly to see if there were any means of deception. I had been told to have with me seven small pieces of paper with names written on them. I rolled them up and laid them on the table. The names were: Et. Cabet, R. Owen, Borin, Berger, Kjellström, Jac. Widstrand, Ann Allen.

After a while Mr. Foster came back and sat down at the table, opposite me. Rappings commenced immediately; sounded loud enough, but so vulgar, that, although I had never heard any before, I considered them not at all astonishing. Mr. Foster said: "The spirits are here." He gave me a piece of paper (which I have yet, marked No. 8), and asked me to write as he said. I wrote: "There is a spirit here that wishes to communicate with you. This spirit will give you its name on the medium's arm." Immediately there came out on Mr. F.'s left arm, the sleeve of the coat being turned up, some not very plain red letters; and although they looked like *Borin*, I said I did not see them plainly, and they soon became perfectly visible—one or one-and-a-half inches high. Mr. F. also spoke the name. I asked when Borin died. Mr. F. took a card on which were printed the letters of the alphabet, figures, yes, no, etc., saying that when there were three raps heard his finger pointed at the right place. In this way he made out 1858. (I have, however, a letter from Sweden, indicating that Borin died in 1855 or early in 1856.) After that he said, for Borin: "I am very happy and glad to see you."

Soon after Mr. F. said: "Cabet is here;" and wrote on a piece of paper, (No. 9) *Et. Cabet*. As it was not perfectly plain, I asked what it was. "Cabet," he said. When he saw *Et.* before it he changed it to *E.*, but I said, "It is all right, Etienne Cabet (a French reformer, the best of all that I know of; whose writing converted me to rational Communism). I had written *Et. Cabet* on the piece of paper that I placed on the table, but, looking at a letter from Mr. Cabet, I found that he had signed it *E. Cabet*. Mr. F. again told me to write, and I wrote as he said: "I am very happy in the spirit world; I am with you often when you are not aware of my presence, and I watch over you much all the time. I am one of your guardian spirits."

Mr. F. then wrote on a piece of paper (No. 15) not very plain, what I could see meant Kjellström, one of my comrades from school to the University in Upsala, who died some time after he became student at the University.

Mr. F. said: "*Ann Allen* is here; says she was a Catholic; glad to come." Mr. F. asked her: "Do you know this man?" She answered (through him) that she did. I asked: "Is it true that spirits (or you) can come back?" She answered: "Faith, it is true every word of it." Mr. F. shook hands

with me in the same manner that Mrs. Allen used to do. She was an Irish woman, living near my place in Minnesota, and I had shortly before had a letter that she was dead.

Mr. F. said: "Write." I wrote as he spoke: "If you will sit at home there will a old man appear to you. He was a noble man on earth and will give you a test." Mr. F. thereupon gave me a piece of paper (No. 18) with a pencil in it, and told me to hold it under the table in my hand, which I did. After a few seconds he told me to take it up, and there was plainly written on it: "Robert Owen." I did not feel any movement in the paper.

Mr. F. said: "The spirits want you to put your pocket-handkerchief under the table." I did so. In a few seconds Mr. F. told me to take it out, and there were several knots tied on two corners of it. No power known to me could have done it.

Mr. F. said: "Here is a man who died suddenly; Oh how it pained me," and imitated a death-struggle. He then wrote *Berger* (No. 24) very plainly. *Berger* died near Stockholm some time before I left, of cholera morbus.

Not to make the story too long, I have omitted much.

In 1864 or '5 I was at Mr. Lowry's (or Lourie's as mentioned in the *Banner of Light* December, 1878) house in Georgetown, D. C., together with six others, (members of Congress, Governors, etc.) A lady played on a piano, which rose on the hind legs, keeping time to the tune. She asked us to sit on the piano, which we did; and it continued to rise as before. I moved the piano, which was on casters, around the floor to see if there was any machinery that moved it, but could not detect any. The lady told me to put my hand under one end of the piano, which I did, and she put her hand under mine, when up went that end of the heavy piano, without my feeling any pressure.

SEANCE WITH COLCHESTER, IN 1864 OR '65.

I had written Löwstädt—the name of one of my friends in Stockholm who is probably yet living—on a piece of paper which Mr. Colchester could not see in the usual way with his eyes; but for all that he wrote something much like it on another paper.

I had written Kjellström on a new piece of paper. C. wrote Kjellstrom on a paper, and when I said it was not fully right he put dots over o. The name also came out in red letters on his arm.

I wrote on a paper (11a): "To Robert Owen,—Can you do anything more to promote the happiness of mankind than you have?" To which C. wrote as answer: "I will direct you through your own heart how to do good to mankind. You are on the road to it now—you will and can benefit mankind. We will impress you through your own heart what to do. Robert Owen." C. said he saw R. O. plainly on my forehead—rapped out Robert Owen. I wrote: "Will there be any Association to suit me soon or ever?" Some kind of answer came three times, but not plainly. Finally I was assured that there would be such an Association. Wish it would come soon, for the life of a solitary reformer is hell—often.

F. H. W.

PRINCESS LOUISE.

[From the Hamilton Spectator.]

Have I seen the Princess? Yes, and no. I have seen her in the street; but, when walking, she is always heavily veiled. I will tell you something of her habits, but you must understand that in doing this I tell you only what is generally known in Ottawa. One of her chief characteristics is her love of exercise. She may be seen in the dull, gray mornings, of which we have had so many since her arrival, at as early an hour as 8.30, vigorously walking in the romantic neighborhood of Rideau Hall. She comes to town nearly every day, not in a carriage, but in good stout English walking boots, in which she tramps through the mud and slush with a bold, firm step, which puts to shame the mincing ladies who, if they venture out at all in bad weather, pick their way as tenderly as if they were walking on eggs. I met her last Sunday at about four o'clock, near the Chaudiere. I must tell you that Rideau Hall is about a mile and a half from the Parliament Buildings, and the Chaudiere Falls are but a mile further west. She was walking with His Excellency, and Sophia MacNamara—recollect that she is Lady Sophia, not Lady MacNamara. The Princess was dressed in black, over which she wore a long, gray ulster; her head was wrapped in a white cloud, and she carried a small cane—she always appears in the street with a cane. You ask why she carries a cane. I do not know; but I suppose she is guided by the good common-sense which tells her that such an appendage is useful on slippery streets, and that the extension of the muscles of the chest is promoted by the swinging of the arms, which the use of the cane increases. You may be certain there is some simple, sensible reason for it. I know ladies who would think themselves degraded by wearing heavy walking boots—boots fit to keep out the wet, and with which muddy, slushy roads might be traversed with impunity. She delights in them, and is apparently as much at home and as happy while doing her six-mile walk on any indifferent road as she would be in her drawing-room, and, I suppose, more so. The party had walked from Rideau to the Chaudiere, and when they reached the Government House, on their return, they would have covered at least five miles of a rough road. This was a Sunday afternoon constitutional.

The Government Directors of the Union Pacific Railroad have handed in their Report, saying that that road has proved a pecuniary success, its net earnings last year reaching fifty-eight per cent. of its income. On the other hand, they say that its track is poor and all its stations and appointments shabby. Only 29 out of 1,026 miles of the iron rails have been replaced by steel; it does not show the signs of first-class, uniform management; the rates of the Company have not been extortionate, and yet the Company has not been "public-spirited" and "far-sighted" in the way of building up business along the line. Notwithstanding this road was built with the public money, the Directors recommend that the Government should not be exclusively anxious to get its money back; it should throw its influence on the side of a liberal policy toward the public rather than on that of high immediate profits. Mr. Charles Francis Adams jr., the most conspicuous and active of the Government Directors, has resigned because there is too much work for the pay, and because he has to get all his pay and favors from the Company that he has to overhaul and criticise. The Government Auditor of railroad accounts created by the last Congress is, he thinks, competent to look out for the interests of the Government as creditor of the Company.

AMERICAN SOCIALIST.

THURSDAY, JANUARY 16, 1879.

We publish elsewhere an account of a very remarkable case of healing which recently occurred in the neighboring village of Deansville. All the parties concerned are said to bear good reputations. Mrs. Pooler, through whose agency the cure was effected, is the wife of C. T. Pooler, a justice of the peace and ex-school commissioner. She is described as a Perfectionist in religion, and, it will be noticed, gives entire credit to the power of faith in Jesus Christ. Both she and all persons directly connected with the matter disclaim any association with modern Spiritualism. We shall watch the case with interest, and perhaps make some personal investigation of it for the benefit of our readers.

PEDIGREE OF AMERICAN SOCIALISMS.

The title of our paper—the AMERICAN SOCIALIST—assumes that there are Socialisms which can properly be called American in distinction from those of foreign birth. But there seems to be a general impression among the writers who are letting themselves loose on the great topic of these days that all the Socialisms which are worth attending to are importations from abroad—especially from France and Germany. And this impression is coupled with another of kindred import, viz., that all the notable Socialisms are eruptions from the discontent and poverty of the lower classes. Even Mr. Nordhoff's book, with all its friendliness to Communism, expressly indorses this last sentiment and makes it the central idea of his philosophy of Socialism; * thus he says:

"I remark, in the first place, that all the successful Communes are composed of what are customarily called 'common people.' You look in vain for highly educated, refined, cultivated, or elegant men or women. They profess no exalted views of humanity or destiny; they are not enthusiasts; they do not speak much of the Beautiful with a big B. They are utilitarians. Some do not even like flowers; some reject instrumental music. They build solidly, often of stone; but they care nothing for architectural effects. Art is not known among them; mere beauty and grace are undervalued, even despised. Amusements, too, they do not value. Only a few Communes have general libraries, and even these are of very limited extent, except perhaps the library at Oneida, which is well supplied with new books and newspapers. The Perfectionists also encourage musical and theatrical entertainments, and make amusement so large a part of their lives that they have nearly half a dozen committees to devise and superintend them."

There is evidently here a little inconsistency between the admissions about the O. C. and the sweeping affirmations which go before; but the sweeping affirmations tell the true meaning of the book; for the author says in another place:

"I believe that success in Communism depends—together with a general agreement in religious faith, and a real and spiritual religion leavening the mass—upon another sentiment—upon a feeling of the unbearable-ness of the circumstances in which they find themselves [before trying Communism]. The general feeling of modern society is blindly right at bottom: Communism is a mutiny against society. Only, whether the Communist shall rebel with a bludgeon and a petroleum torch, or with a plow and a church, depends upon whether he has not or has faith in God—whether he is a religious being or not."

And again:

"Though in almost all of the Communities I have described a religious thought and theory enter in, it may nevertheless be justly said that all arose out of a

* Indeed, we gather from a careful reading of the Introduction to Mr. Nordhoff's book that his object in it was not to commend Communism on general principles as a good way of living for himself or for anybody in prosperous circumstances, but only as a refuge for the poor, better than Trades-Unions or isolated misery, and as a safety-valve that may help to protect society from the discontent of the laboring classes.

deep-seated dissatisfaction with society as it is constituted—a feeling which is well-nigh universal, and affects men and women more the more thoughtful they are; that they continue only because this want of something better is gratified; but that a Commune could not long continue whose members had not, in the first place, by adverse circumstances, oppression, or wrong, been made to feel very keenly the need of something better. Hence it is that the German peasant or weaver makes so good a Communist; and hence, too, the numerous failures of Communistic experiments in this country, begun by people of culture and means, with a sincere desire to live the 'better life.'

It would not be difficult to show a very complete inconsistency between the history of the O. C. and these disparaging representations, by proving that this Community was not in any sense a revolt against "the unbearable-ness of the circumstances" of its founders, but that the majority of them were men of substance and culture, well able to take care of themselves and advance their children in common life. But we let that pass for the present, as being a line of argument liable to the imputation of vainglory, and call attention instead to a view of American Socialisms on the broadest scale, which is utterly at variance with the spirit, if not the letter, of Mr. Nordhoff's generalizations in the above extracts.

Socialism in America is not a recent or sporadic affair. It has a national history. Its career commenced in the last generation, not with the mushroom growth of a Community here and there, but with a vast excitement of the revival-kind, which shook the continent as portentously as the Finney awakening did before it—to which indeed it was the legitimate successor and complement.

Who were the men that took the lead in this great movement? They were the same men who have since taken the lead in literature, in politics, and in general public thought. Here are some of their names: Horace Greeley, George Ripley, Charles A. Dana, William E. Channing, Henry James, Parke Godwin, T. W. Higginson. Were these men "common people" in Nordhoff's sense—i. e., peasants, mechanics and farmers? Did they call the nation to revolt on account of "the unbearable-ness of their own circumstances?" Was the movement they stirred up a "mutiny against society" engendered among ignorant malcontents?

True, these men did not follow their first inspiration far; but the movement did not stop with them. Their words are ringing still—at least in our columns. If the truth were known, the O. C. would be found to be the child which was born of their enthusiasm and their agony, and it is even now dutifully rescuing their best works from oblivion.

Back of these men stands BROOK FARM, the great Mother-Experiment about which there is endless study and romance to this day. And who was the father of Brook Farm? Was he one of Nordhoff's "common people"—a farmer or mechanic driven into mutiny against society by "the unbearable-ness of his circumstances?" Ralph Waldo Emerson told the story of Brook Farm's secret genesis in a lecture long ago. Here it is, as reported in the newspapers:

EMERSON'S REMINISCENCES OF BROOK FARM.

"In the year 1840 Dr. Channing took counsel with Mr. George Ripley on the point if it were possible to bring cultivated, thoughtful people together, and make a society that deserved the name. He early talked with Dr. John Collins Warren on the same thing, who admitted the wisdom of the purpose, and undertook to make the experiment. Dr. Channing repaired to his house with these thoughts; he found a well chosen assembly of gentlemen; mutual greetings and introductions and chatters all around, and he was in the way of introducing the general purpose of the conversation, when a side-door opened, the whole company streamed in to an oyster supper with good wines, and so ended that attempt in Boston. Channing opened his mind then to Ripley, and invited a large party of ladies and gentlemen. I had the honor to be present. No important consequences of the attempt followed. Margaret Fuller, Ripley, Bronson and Hedge, and many others, gradually came together, but only in the way of students. But I think there prevailed at that time a general belief in the city that this was some concert of doctrinaires to establish certain opinions, or to inaugurate some movement in literature, philosophy, or religion, but of which these conspirators were quite innocent. It was no concert, but only two or three men and women, who read alone with some vivacity. Perhaps all of them were surprised at the rumor that they were a school or sect, but more especially at the name of 'Transcendentalism.' Nobody knows who first applied the name. These persons became in the common chance of society acquainted with each other, and the result was a strong friendship, exclusive in proportion to its heat."

"From that time, meetings were held with conversation—with very little form—from house to house. Yet the intelligent character and varied ability of the company gave it some notoriety, and perhaps awakened some curiosity as to its aims and results. But nothing more serious came of it for a long time. A modest quarterly journal called *The Dial*, under the editorship

of Margaret Fuller, enjoyed its obscurity for four years, when it ended. Its papers were the contributions and work of friendship among a narrow circle of writers. Perhaps its writers were also its chief readers. But it had some noble papers; perhaps the best of Margaret Fuller's. It had some numbers highly important, because they contained papers by Theodore Parker. * *

"I said the only result of the conversations which Dr. Channing had was to initiate the little quarterly called *The Dial*; but they had a further consequence in the creation of the society called the "Brook Farm" in 1841. Many of these persons who had compared their notes around in the libraries of each other upon speculative matters, became impatient of speculation, and wished to put it into practice. Mr. George Ripley, with some of his associates, established a society, of which the principle was, that the members should be stockholders, and that while some deposited money others should be allowed to give their labor in different kinds as an equivalent for money. It contained very many interesting and agreeable persons. Mr. Curtis of New York, and his brother of English Oxford, were members of the family; from the first also was Theodore Parker; Mr. Morton of Plymouth—engaged in the fisheries—eccentric; he built a house upon the farm, and he and his family continued in it till the end; Margaret Fuller, with her joyous conversations and sympathies. Many persons gave character and attractiveness to the place. The farm consisted of 200 acres, and occupied some spot near Reedville camp of later years. In and around it, whether as members, boarders, or visitors, were remarkable persons for character, intellect and accomplishments. * * * The Rev. Wm. H. Channing, now of London, student of Socialism in France and England, was a frequent sojourner here, and in perfect sympathy with the experiment. * * *

"Brook Farm existed six or seven years, when the Society broke up and the farm was sold, and all parties came out with a loss; some had spent on it the accumulations of years. At the moment all regarded it as a failure; but I do not think that all so regard it now, but probably as an important chapter in their experience, which has been of life-long value. What knowledge has it not afforded them! What personal power which the studies of character have given: what accumulated culture many members owe to it; what mutual pleasure they took of each other! A close union like that in a ship's cabin, of persons in various conditions; clergymen, young collegians, merchants, mechanics, farmers' sons and daughters, with men of rare opportunities and culture."

We agree with Mr. Emerson in not thinking that Brook Farm was a failure. God be thanked, not only for the "accumulated culture and mutual pleasure" which the immediate participants got from it, but for the seeds of Socialism which it scattered far and wide, as we see in the harvest of to-day.

But the point of our essay, which we reach by Mr. Emerson's help, is that DR. CHANNING—the oracle of Unitarianism, the pride of Boston's aristocracy—evolved the germ of Brook Farm and is therefore the responsible RING-LEADER of American Socialisms—the grandfather, even, of the Oneida Community, which did "succeed," if Brook Farm did not. On his behalf we call for a criticism of Mr. Nordhoff and of public opinion. The implication that the Socialistic tendencies of this country originated in low-born minds and "unbearable circumstances" is manifestly the reverse of truth. American Socialisms, properly so called, trace their pedigree to the best blood and the highest culture of New England. "Common people," forsooth!

The reason of our earnestness on this point is, that we have an earnest conviction that Communism, like its mother, Christianity, is quite as desirable for the rich as for the poor, and that it will never make effectual headway till the best men of the highest classes dedicate themselves and their fortunes to it, as they did at Jerusalem on the day of Pentecost, and as they began to do in Boston in the days of Brook Farm. As a mere revolt of the poor against "the unbearable-ness of their circumstances," it moves wrong end foremost. Its right end is foremost when it is an inspiration from the world of everlasting Communism, falling on all classes, and first on the natural leaders of society—the men of business and religion.

RESPONSIBILITY FOR ADVERTISEMENTS.

We have just received a letter from an old friend in which he refers to a case of alleged swindling which he says came about by means of an advertisement published in the SOCIALIST. He writes:

"I am familiarly acquainted with a confidential person who saw in the great N. Y. *Advocate* and perhaps other metropolitan papers notices which passed unheeded until, by and by, one like this appeared in yours, viz., 'Fortunes to be made by small cash investments. Send for Book free which will explain all. Baxter & Co., Bankers and Brokers, No. 17 Wall-st., New York.' His confidence in your integrity as publishers had the effect to induce him to invest, and suffice it to say that in less than three months, though a poor man, they had by their scheme and art got from him over one hundred dollars, and squared the whole account with him."

The advertisement of Baxter & Co., referred to above,

came to us through a large and responsible advertising agency in New York. We are sorry that any one should have been swindled, but we are surprised that our correspondent should undertake to fasten the responsibility of it upon us. We do what we can to keep out any advertisements which are of bad character, and have refused a good many even when accompanied by the cash. But it is asking too much of any paper to require it to guarantee the entire truthfulness and honesty of every advertisement it publishes, because the publishers cannot possibly know all the thoughts and intents of the advertisers.

Readers must exercise a certain amount of caution and good sense for themselves. We will do what we can to protect them, but we do not care to have them take quite such a childlike attitude as the present victim is reported to have done. We are inclined to think he must be, as our correspondent says, "a confidential person." However that may be, we now disclaim, once and for all, any such extreme responsibility as these persons seem to require of us. Let it be understood that even in the case of Socialistic notices, advertisements of new Coöperative companies, Communities, and the like, as well as in the case of ordinary business notices, we do not insure people against loss and deception. They must walk with their eyes open and judge for themselves. We will not advertise anything which we know to be bad, and will take all reasonable care to inform ourselves as to the character of the advertisers, but there our responsibility ends and that of our readers begins.

WHERE WILL IT END?

Dr. Leonard Bacon of New Haven has begun a series of articles in the New York *Independent* on "Churches and Denominations," which is to be devoted to a consideration of the differences between Congregationalism and Presbyterianism; and in the first article it is shown that great approaches have been made between the two systems, and that there is substantial identity between them in respect to certain points which once widely sundered them. For example, Presbyterianism once aimed at the combination of Church and State, scarcely less than Catholicism itself, and certainly not less than the English Church. "It contended," says Dr. Bacon, "for a government which, in the name of Christ and his Church, should have jurisdiction over the entire people, and from which no separation should be tolerated." The Congregationalists, on the other hand, "demanded that there should be liberty to institute voluntary churches; liberty for believers anywhere to separate themselves from the worldly and ungodly inhabitants of the parish and to become a church of Christ." In regard to this point the two sects have come together. "The bottom of that controversy has fallen out. Presbyterianism of all sorts, as we Congregationalists have to do with it (or as our successors in future ages may have to do with it), holds, as firmly as we hold, that the Church consists only of willing members, and is in that sense a voluntary association of believers in Christ. It holds, as firmly as we hold, that no man can be put into a church or brought under its discipline save by his own consent. The old idea, so generally accepted at the Reformation, and so earnestly rejected, first by the early Separatists, and then by the New England churches, and those Independents in the Westminster Assembly—namely, that a Christian nation is a Christian Church, and must have its ecclesiastical government—has vanished out of our sight; and the Congregational principle, rejected by the great assembly of 'divines and others,' has prevailed. So far as that question is concerned—that first and most radical question—the two systems are now and here in perfect agreement." Whether they are becoming alike in other respects Dr. Bacon proposes to consider in future articles.

We acknowledge ourselves deeply interested in the changes which are bringing these two churches together; for we regard them as the best representatives of Christianity, on any considerable scale, that exist in the world. Their present attitude may be hostile to Socialism; but they have given birth to the most radical form of Communism in this country; and we confidently expect, in spite of their present opposition, that a Pentecostal baptism will one day come upon them and turn them into Communities. The spirit now at work in them is leading them into unity. First, the different branches of the Presbyterian Church are approaching one another and throwing down their division fences, and secondly, the Presbyterians as a body and the Congregationalists as a body are coming together. Where will this unity end? It must end, if it goes on, in complete unity or Communism. Our expectation re-

garding the future of Communism, as we have many times affirmed in these columns, leads us to look in this direction more hopefully than in any other. There may be formed Communities here and there independently of the churches; but any general movement can hardly take place without their coöperation, and especially without the coöperation of the churches of New England—the center and birth-place of the best movements in Religion, Morality and Social Science.

THAT we are not alone in demurring to the wholesale praise of Bayard Taylor is shown by the following editorial paragraph from the *Northwestern Christian Advocate*:

"Personally, Mr. Taylor was a free-thinker, a high-liver, and very much more like a heavy-eating foreigner than an American. He traveled rapidly, observed comprehensively, and generalized without due deliberation. He is among the hasty witnesses who have contributed to the blunder that the use of 'light wines and beer tends to decrease drunkenness.' This specific delusion, freighted with the influence of Taylor's name, has misled thousands. When he was, last summer, preparing to go abroad to Germany, German residents of New York gave him a public send-off. The memory of that great beer-guzzle is none the more fragrant among temperance workers because William Cullen Bryant was (probably dragooned into being) present. Bayard Taylor as author and traveler will be remembered among second or third-rate men of the guild, but the clearer moral perceptions that now begin to come upon society will greatly obscure him as the genius his nearest friends believed him to be. An irreligious American foreignized by lifelong contact with other countries is not the fittest person to represent us in Germany. That envoy should be a 'thorough Yankee,' an earnest Christian, and a scholar educated in our own republican mold. The whim that our considerable German population justifies the employment of a Germanized envoy to Berlin is worse than nonsense. Bayard Taylor as a minister's secretary was well enough. His appointment as chief was a tribute to a false idea."

COMMUNITY ITEMS.

ONEIDA.

—The roads are too much drifted for first-rate sleighing.

—"Shadow buff," for the amusement of the children, occupied a part of the meeting-hour the other night.

—Two of our agents, Mr. G. W. Hamilton and Mr. C. A. Burt, returned on Friday from trips through the South and West.

—Ten teams are drawing ice at the rate of seventy-five loads per day. We have three houses to fill, and it will take a number of days to do it.

—The meeting being so early, the reading comes afterward—between eight and nine. "Miss Rovel," by Cherbuliez, is at present enlivening that hour.

—The piano-cottage at the north end of the lawn is situated where it takes the full force of the west winds, so that it is often too cold there at this time of year for profitable practice. There is also so much snow this winter that although the building is but a short distance from the mansion one had to "fix up" about as much to get there as though a three-mile tramp was contemplated. There was a nice, light, warm, unoccupied corner in the basement of the new wing, and the other day the piano was brought up and placed there, much to the delight of the girls.

—In order to carry out certain changes which have been proposed in the exercises of the meeting-hour we have been making some alterations in the Hall. A small platform a foot in height has been placed at the east end, just in front of the stage; there Mr. Noyes, the chairman and the reader sit. About twenty-five people had been occupying the stage, but the children's benches are now placed there, and extra room has been made for the overflow by cutting out the stationary benches on the south side of the gallery in order that rockers, comfortable chairs and small stands may be put there.

—Here is one of the peculiarities of the complex family. When we built the new wing we fitted up a large room in the basement for a visitors' dining-hall, and found it highly convenient and useful during the summer; but in winter very few sight-seers come this way, our guests being chiefly persons who are interested in Communism and the relatives of members, so that we don't need a dining-room appropriated to the use of visitors. This apartment is large, light and warm, and is therefore a desirable place for a number of purposes. We utilize it in this way: The little ones in the East Room (the second department in the children's house, represented by the two and three-year olds) play there for several hours except on the mildest days, the

dancing-classes have it in the evening, and those who practice the horns and other such portable instruments are free to use it at all odd hours. The florists also have a chance, each of the seven window-seats being filled with thrifty plants.

—Although we have never been known as woman's rights advocates in the usual meaning of that term, we have always been practical believers in the fullest enlargement and development of woman compatible with her taking her position as the helpmeet of man in the true order of the transmission of divine power as given by Paul—God the head of Christ, Christ the head of man, man the head of woman. We are just now experimenting on some new views respecting the part women should act in our family meetings. Paul, we know, forbade women to speak in church, the church being in his day a place for large public gatherings where women could not make themselves conspicuous without the charge of immodesty; but our church is our home, and we feel sure that Paul would be glad to have women come forward into a prominent and leading position. It is argued that the voices of women unless subjected to special training are not adapted to speaking in large rooms; but we think fear has much effect to weaken the voice, and that practice and the gaining of confidence will in a great measure overcome that difficulty. Women are supposed to do the principal part of the talking that is done in the world, and yet when they come into a mixed assembly they are usually as silent as so many mutes. The offices of chairman and news- and correspondence-reader have been hitherto held by men; but we see no reason why women may not take them with credit. During the past week three women have therefore officiated as public readers: two as news-reporters and one as correspondence-reader. The result is thus far quite satisfactory.

CORRESPONDENCE.

Conneaut, Ohio, Dec. 30, 1878.

Please continue the *SOCIALIST*. The column of "Community Items" you have added the past year has reconciled us somewhat to the loss of the *Circular*, which we loved as an old friend. It is always with pleasure we open the *SOCIALIST*—a good, honest paper—good, honest work—good, honest thoughts—always something new.

D. C.

—, Jan. 1, 1879.

I regard the man who can successfully solve the vexed social problem as a greater benefactor to his race than martial heroes, or any one of the many whom the world delights to honor.

D. B.

Bethany, California, Dec. 28, 1878.

Your little reminder is at hand, and I hasten to announce my intention to continue on the list of your subscribers for another year. Inclosed please find the required amount, in stamps, for this necessary part of my mental diet.

The *AMERICAN SOCIALIST*, its editors and some of its contributors, are to me a group of esteemed neighbors—I may say a Community of neighbors. It is true that physically we are separated by a continent, but it is just as true that mentally you are at my very elbows—thanks to the great conception of a press and our Communistic mails. I confess to a great enjoyment in this mental association; and sincerely regret that you are not my neighbors physically, as well as mentally. I miss one member of this group, who has lately shown a disposition to be "distant," and whose action in the various debates I admired. I refer to my eloquent neighbor, Mr. Bray. Can you not reach him with a stick (I mean a composing—"stick"), and set him at work again for the cause?

V. J. E.

Pawtucket, R. I., Dec. 29, 1878.

I am tired of this isolated way of living. I think something more must be done. Situated as you are, you can form no idea of the poverty and distress that exist. I see no remedy but Communism of property. Coöperation might help some; but in the end each must do according to his abilities, and receive according to his wants. I see, too, that in Europe things are as bad as they are here. Even many of the coöperators care only to get cheap groceries, with no idea above keeping store and making money. This was not the mark the early coöperators set before them. Coöperation was regarded by them as a step toward Community of property. I shall do all I can to make the *AMERICAN SOCIALIST* known.

J. W. A.

Montague, Texas, Dec. 28, 1878.

EDITORS *AMERICAN SOCIALIST*:—The responses to my invitation to correspond, which was published in your issue of the 5th inst., demonstrate that there is a wide-

spread interest in Socialistic organization. It may be well, even best, that you should put on the brakes and caution us all to "make haste slowly" in our efforts to realize in our outward life the faith that inspires us; but this ought not to deter all eternally from making any practical movement whatever. On the contrary, it is to be expected that experiments will continue to be made, and that some of them will succeed, though they be not all cut after the same pattern. It is to be presumed that nature will in due time exhibit as charming a variety in her department of social architecture as she does now in the physical world. Already we see an unmistakable tendency to differentiate and branch off and originate new and ever-varying forms. Offering no other apology for our peculiar form of organization, we assure all Socialists that we are aiming at the same great object, unity of interests, fellowship in society. We are organized as a joint-stock company, chartered according to law; and are receiving subscriptions to our capital stock. We pay no interest, and make no dividends to capital; so, of course, there is no incentive to investment, except the benefits to be derived from combined interests and closer social relations. In this respect we regard our organization as a school where the facilities for development may be enjoyed without the sacrifice of individuality; and thus we hope to avoid the dangers that are known to beset Communistic efforts too precipitately undertaken.

Whether Communism will be the final resting-place or not, we do not now stop to inquire. But to those who are seeking information concerning practical movements, we would again extend an invitation to correspond with us. We would also repeat that none need be discouraged on account of our locality. Land is plenty and cheap. The climate is delightful and the people are anxious to see the country settled up. If we now lack some of the luxuries and refinements of the older States, we have the greatest encouragement to labor for their development; for whoever doubts the extension of American civilization over our entire national domain will soon awaken from his nap and find the best chances for enterprise occupied.

A. WARREN.

Wilmington, Del., Jan. 5, 1879.

F. WAYLAND-SMITH:—

Dear Friend:—I can thus truly address you, and through you the whole Community, for your great kindness in furnishing me with social aliment, in the form of the AMERICAN SOCIALIST, during the past year, when unable to subscribe for it, as I might have desired. Since its advent it has been a continual source of comfort and instruction to me; and so long as I read one solitary paper (and by the way yours at the present time is that one), I would deem it a great deprivation to be compelled by the force of circumstances to get along without it. I have learned much from it, and I do hope soon to be able to make some practical use of the knowledge thus imparted, aided by my general development, for the benefit of humanity at large.

Many thanks for your liberality and practical philanthropy manifested toward me and others on this and prior occasions. Your light, whether "astral" or otherwise, is deeply appreciated. Many of us—that is the outsiders—are in and passing through transitional conditions, through some of which you have already happily passed; and we now, in turn, need the fostering care and well-directed power of charity from all Communists to direct us onward and upward. We aspire to a higher life, and will reach it in degree, I have no doubt, according to the measure of our integrity. May it be preserved and daily strengthened is the spirit of my present and continued prayer; that prayerful souls, in whatever way they may turn during their spiritual ascent, will be led and cared for by the great dualistic spirit, is my firm belief. A living faith in the bounties of the unseen, in the powers and resources of the spiritual universe, is the true stepping-stone from darkness or light undeveloped into the light manifested. All souls are helped forward toward eternal day or the radiant center of universal light, I believe, by the spirit of prayerful aspirations and the good deeds performed in obedience to the Divine impulses growing out of them. With a happy new year to you and many of them as your lot, I remain yours fraternally, D. S. C.

Rich Mountain, Polk Co., Ark., Dec. 31, '78.

EDITORS AMERICAN SOCIALIST:—For the encouragement of the "faint-hearted" permit us through your columns to give a brief sketch of our experience in Communal life. Several years ago we made an effort to organize a unitary home, which was monogamic in its social relations; but adverse gales of selfishness, forced us from our moorings, and we drifted for some time before

opposing winds until finally we were reduced almost to destitution, and were on the eve of total dismemberment. A part of the family came to this place in April, 1874, and selected the site for future efforts; and in August all united—ten in number. Here, failure of crops, together with financial pressure, obliged us to live very narrowly, our fare many times consisting of bread alone, bread with potatoes, or bread with turnips, while our clothing was equally scant. Some of the members went barefoot on the snow. The boards with which some of our rooms, required for immediate occupancy, were floored were made by hand with the aid of a cross-cut saw, and then borne upon the backs of our men to the top of Rich Mountain (2,000 feet high), where our home is located. None faltered in the duties which each felt he owed to all the others, and all pressed forward in the unity born of a common purpose and common hardships.

In the midst of our difficulties, and while melancholy claimed preëminence in our camp, it was suggested by our *pater familias* that each should form an ideal picture of a future home, illustrating the idea with a written article descriptive of the picture; and when all had thus wrought out their "pen pictures" of the imagination, we had quite a pleasant holiday (Sabbath), comparing aspirations, most of which seemed very extravagant in view of our prospects of success. But we had learned that "where there's a will there's a way;" and now, after five years of severe probation, we are realizing in substantial fact many important parts of our ideal pictures—even more than our faint hearts then dared to anticipate—with strong hope of their full realization. It is very gratifying to realize that with God's help we have now a home, redeemed with our afflictions and baptized with our tears; and that we "owe no man anything." But our unity of action, of feeling, of sentiment, of love, is due to the careful perusal of your work on "Mutual Criticism," which we regard as the sole foundation of our success. We now cordially invite correspondence with the homeless and friendless of both sexes who are in earnest sympathy with the unitary home movement. Our location is said to be the healthiest in the State, and is already becoming a favorite resort for invalids. The soil is exceedingly fertile, with chalybeate waters and unsurpassed scenery.

This is no speculative, money-making scheme, but is based upon purely Christian, humanitarian principles. It is our aim to organize a harmonious family, and to this end we invite correspondence for the purpose of putting applicants in communication with each other before coming together. For the present we cannot receive members who are constitutionally unsound. Certificates of competent physicians, with credentials and photographs, exchanged. But the unfortunate and sorrowing are subjects of our warmest sympathy and kindest regard. Friends of homeless orphan boys over ten years and of girls over eight years are invited to correspond with us. Full particulars will be given to all applicants whose letters inclose a three-cent stamp for return postage.

Address, MISS DODY BEAUCHAMP,
Rich Mountain, Polk Co., Ark.

WOMAN'S TOPICS.

An English Duchess has not changed the shape of her bonnet for eight years.

Miss May Croly, daughter of D. G. and "Jennie June" Croly has made her successful *début* before the footlights as Meenie in "Rip Van Winkle."

Miss Edmonia Lewis, the sculptress, at a reception recently given her in New York, unveiled a life-size bust of John Brown, the work of her own hands.

Gov. Talbot of Massachusetts suggests in his message to the Legislature that the claims of women "should be laid before the people for acceptance or rejection, in the form of a constitutional amendment."

A petition has been presented to our legislature, signed by George William Curtis, Peter Cooper, Henry Bergh and others, asking for the enactment of a law granting widows an active voice in the settlement of estates in which they are interested, empowering them to serve as administratrix with such executors as may be named by will, and also giving them sole charge of minor children.

Nothing beautifies a woman's face like a *mind developed*. An intellectual face can never be ugly. The majesty of a conquered *self* crowns the whole with a dignity, in itself lovely. The spiritual purple and fine linen of a high purpose and a pure spirit robes us royally for life, and makes us even in death unforgotten. Spiritual beauty withers not with age. Time touches it but to glorify it, as the frost touches the maple leaf to brighten, to color with a richer and a redder tint. Time which proves a merciless ruler to the

vain, the silly, and the frivolous woman, touches an intellectual one with only a kindly frost, as though it did but crown her with playful hand. The women of whom we read as having retained their youthful and beautiful appearance to a great age have invariably been those in whom the intellectual faculties have been cultivated. No woman can be really ugly who is not ignorant. The cultivated mind is a well-spring of beauty ever yielding refreshing drafts to one who draws from it.—*American Home*.

Ten years' trial of Woman Suffrage in the Territory of Wyoming has resulted in a pronounced success. Here is some important and trustworthy testimony on the subject. The Cheyenne *Leader* in giving a history of the introduction of Woman Suffrage in the Territory says:

"Ten years' experience has taught us that Woman Suffrage in Wyoming is a success. It has made us a better and more law-abiding people; it has been an incentive to elevate us and all our pursuits and interests with which our wives, mothers and sisters have identified themselves; it has been the means of bestowing life and health on the whole body politic. The most sanguine anticipations of the most ardent friends of Woman Suffrage have been realized here in Wyoming; and this should hasten the day when the refining and elevating influence of women shall be as clearly manifested throughout the Union as it is at present in this, the youngest of Uncle Sam's dominions."

The present Governor of the Territory, Prof. John W. Hoyt, who has the reputation of being a man of "excellent learning and judgment," says:

"After much inquiry in all sections of the Territory, and careful observation of its practical workings, I have to say that so far, the facts are almost wholly on the side of Woman Suffrage. The *right* I never questioned. To my mind that is indeed unquestionable. More, it is sure of ultimate, if not early recognition by every enlightened community. Arbitrary direction of prerogatives by the physically stronger to the weaker sex is a relic of barbarism. It can have no place in a true civilization."

The most conservative of American newspapers, the New York *Observer*, prints a letter from a lady, written in response to the editor's request for information. The following are extracts from the letter:

"The women of Wyoming, and particularly the better class, as highly prize and generally exercise the right of suffrage as do the men." "The elections here are conducted as quietly and decorously as any other public gatherings, and I have finally concluded that if the sexes can associate together with impunity in the home, the school, the church, the social gathering, and in every relation of life from the cradle to the grave, woman need not be seriously demoralized by her momentary association with her husband, father, lover and brother at the polls." "Almost every lady here is not only reconciled to, but highly gratified with, the practical results of Woman Suffrage in Wyoming. The only elements that would desire its repeal are the vicious and corrupt—those who fear not God nor regard man." "The women hold the balance of power, and the politicians know it." "Both political parties have come to recognize the necessity of nominating their best men, or at least not nominating bad men if they would succeed." "More than one instance has come under my own observation, where corrupt or immoral men have been defeated by the direct influence of Woman Suffrage." "If I had time I should like to draw for you a true picture of the result of woman's influence (backed by the ballot) upon our schools, in the jury-box, and in all the relations of life, social and political." "I believe the results of the experiment in Wyoming have demonstrated that woman's influence in the government of the State is just as beneficial as in the government of the family."

Lastly, the Hon. J. W. Kingman, of Wyoming, contributes to the Boston *Sunday Herald* a thorough review of the operation of Woman Suffrage at the recent election in the Territory, and bears witness to the results of the experiment in the following terms:

"Our women do vote: and they appreciate the privilege as highly as the men do. Our best and most cultivated women vote; and vote understandingly and independently; and they cannot be bought with whiskey, or blinded by party prejudice, or wheedled by social influence. They are making themselves felt at the polls as they do every where else in society, by a quiet but effectual discountenancing of the bad, and a helping hand for the good and the true. We are all beginning to feel and appreciate their power, and the direction in which it is sure to be exerted. It will not be long before our caucuses and our candidates will understand that the nomination of a debauchee or a gambler or a drunkard means defeat; and that a man who expects to be elected to any office in Wyoming Territory must have a good private character and a clean record."

THE ILLUSTRATED ANNUAL REGISTER of Rural Affairs for 1879. 135 Engravings. Albany, N. Y. Luther Tucker & Son. Price 30 cts. 1879.

This "Register" of 130 odd pages is crammed with useful information on a great variety of subjects connected with rural life. One could hardly read it without feeling well repaid for the small outlay required for its purchase. If you want to build a barn or ice-house, buy a mower or reaper, plow or harrow, thresher or reaper, feed-cutter or grain-drill, hay-tedder or hay-loader, steam-engine or churn, horse-power or wind-power, or do many other things connected with farm life, you will do well to first turn over the pages of the Illustrated Register.

Washington Allston, the South Carolina painter and poet, who came North to get his education and a wife from among the Channings of Boston, and whose life has just been issued

in their "Artist-Biographies," by Hurd & Houghton, was a rare combination of ambition and reverence. Looking at the pictures in Italy on a time, he said, "I had rather be the second painter in the world than the first, because I could then have some one to admire and look up to." Of the influence of Coleridge upon him he said, "It was in the Borghese Garden that he taught this golden rule: 'Never to judge of any work of art by its defects;' a rule as wise as benevolent; and one that, while it has spared me much pain, has enlarged my sphere of pleasure."

RECEIVED.

SCIENCE AND ITS RELATION TO HUMAN CHARACTER. A Lecture Before the "Society of Humanity," Science Hall, New York. By Augusta Cooper Bristol. New York: Liberal Publishing Company. 1878.

THE LECTURER: a Bi-Monthly Journal, Devoted to the Publication of Speeches and Lectures on the Laws of Life and Health: Delivered by the Medical Faculty of Our Home Hygienic Institute, Dansville, Livingston Co., N. Y. Austin, Jackson & Co., Publishers, Dansville, N. Y. 1879. Vol. 1, No. 1. Price 50 cts. a year, or 10 cts. a number.

GOOD HEALTH. A Journal of Hygiene. Devoted to Physical, Mental and Moral Culture. Good Health Publishing Company. Battle Creek, Mich. Subscription price, \$1.00.

BENSON, MANLY & CO.'S ILLUSTRATED AND DESCRIPTIVE CATALOGUE OF GARDEN, FIELD AND FLOWER SEEDS. Philadelphia. 1879.

ONE THING AND ANOTHER.

There is a plague in Russia—at Astrachan and Saratov.

Somebody says, Edison's success with the electric light is likely to be a failure.

There seems to be too many "knaves of clubs" in that pack of New York policemen.

Manchester, England, has 13,000 persons in need of relief—such is the business depression in that country.

The Spanish Government will, in March next, it is said, contract for 15,500,000 kilogrammes of Virginia and Kentucky tobacco.

The Pope in his Encyclical asks the governments to let his church up a little so it can do society some good. Ah! ha! won't they though?

Captain Bogardus has just made 6,000 shots each at a ball in the air. It took him the better part of two days, and he only made thirteen misses.

A colored J. P. in Virginia is reported to have sentenced a wealthy white man to be whipped at the post. The fun of that whipping law "is in the application of it."

Mr. Edmunds' Bill for the revision of the Electoral Laws has been voted down in the House special committee, and the Southard Bill, introduced last May, will be reported by that Committee.

The Cornish Bank, of Truro, Cornwall, England, an institution 110 years old, and having branches at Falmouth, Penryn and Redruth, has stopped payment. Its liabilities are estimated at £1,000,000.

The elevated railways of New York City are so popular as to make them unpopular. Overcrowded you know. The East Side road, of which there is the most complaint, carries about 82,000 persons a day.

The wicked of New York City have progressed so far in goodness as to require "sacred concerts" on Sunday, consisting chiefly of scraps of operas, pious waltzes, lager beer, and "Lydian measures" generally.

Governor Hartranft, of Pennsylvania, tells us that that State has paid for the suppression of labor troubles an average of over \$104,000 annually for the past eight years. The trouble and expense increase yearly.

The Democratic leaders of Ohio, reviving an old fashion of theirs, have had a grand feed-together at Columbus, just to fuse their hearts and unify their minds, we suppose. What it is all preliminary to nobody knows.

An American inventor has applied electricity to the winding of silk from the cocoon. In this way he expects to vastly cheapen the labor of winding and make it possible for us to produce silk in this country at a profit.

The Joint Executive Committee of the Trunk Lines and Western Railroads have agreed to a uniform tariff of through freights to Europe by way of the four great sea-ports—Boston, New York, Philadelphia and Baltimore.

Spurgeon is out in a card saying that he is a total abstainer and never guzzled at all. Neal Down, you inventor of the Maine Liquor Law, and confess that you have either hit the wrong man or else some Bohemian has told a lie for you.

The Greenback and National party have sent the Rev. Mr. De La Matyr, Congressman elect from Indiana, on a tour of agitation through the Southern States. He will address the Legislatures and do all he can to find out and organize the elect in that region.

There are folks who still think it is a solace and comfort to hear Mr. Beecher talk about the joy there is in appreciating the life and character of Christ. The pews of his church have just rented for over \$40,000—nearly \$5,000 more than they commanded last year.

Mexico, nominally a bi-metallic country, has really but

little gold. Silver is the coin most in circulation. "When gold is wanted it commands a premium," says Minister Foster "of from 14 to 18 per cent., according to the fluctuation of the London silver market."

The Mormon delegate, Cannon, will go off with a boom in Congress by and by and beg that these anti-polygamy laws, just sustained by the Supreme Court, may not be made to apply to the old Turks of Utah, but only to those young fellows who shall dare to go into polygamy hereafter.

Gen. Grant is doing Ireland now. Everybody glad to see him except the Corkonians, who are supposed to know something about American affairs and to have remembered that our ex-President is neither a Fenian nor a Catholic nor an Irishman with a pipe in his hat-band and twirling a beautiful shillalah about his pugnacious head.

Governor Robinson, of New York, tells his people that the Inebriate Asylum at Binghamton, in that State, has been "practically nothing more than a hotel for the entertainment of wealthy" toppers. This is a surprise, for the institutions of a similar character in the other States claim to have reformed a great many drunkards.

Auditor Schuyler, of the New York Canal Department, reports that the revenues of the canals last year amounted to \$988,651.35; the disbursements of all kinds to \$739,748.09; leaving a surplus of \$248,903.26. In conclusion he recommends that the canals should be "liberated from the incubus of tolls." The State as a whole would gain by it. The commercial supremacy of New York City demands it.

The dead-lock between the President and the Senate in respect to the New York Custom-House appointments is likely to come to an end in this way: The names of General Merritt and General Graham will be rejected: General Arthur and Mr. Cornell will be reinstated long enough to give them an opportunity to resign in form: then the President's appointees will be confirmed. This will save the dignity of everybody, and the President will come out just a little ahead of the New York politicians.

The French Republic is slowly solidifying and strengthening itself. The late elections have quite extinguished the hopes of the Monarchists and Bonapartists. Gambetta, the leader of the Republicans, did not expect to secure a greater majority than 25 in the Senate. It is likely, however, to reach 57. The real strength of the country—that part which is most deeply interested in peace and security—has embraced the Republic. This turn of things in France seems to quiet Germany in regard to her old enemy.

The English Bishops in the House of Lords all voted for the Afghan war. The Bishop of Gloucester probably expressed the minds of the whole when he said he voted as "a minister of the gospel," as well as a politician, "to keep up British influence in India, for be it remembered," says he, "the decline of English influence means also a decline in the advance of the gospel." Well, let that "Jew" spread the gospel in his unintentional way, even if that gospel doesn't give us any better spectacle than a tall and manly Englishman, side-whiskered and rosy, coming out of church with his wholesome wife and children.

It is reported from India that Yakoob Khan finds himself powerless to deal with the wild Afghans and that he is preparing to flee the country. The Quettah column under General Stewart was at last accounts about to enter Kandahar, that place having been abandoned by its defenders. The occupation of that city will no doubt end the campaign in that quarter for this winter. The English have brushed away the troubling robbers in the Khyber Pass, and General Roberts has gone forward and occupied Khost. The invaders of Afghanistan are really having a sort of "walk over," and Russia expresses no intention of interfering in the final settlement.

It is just as we supposed it would be. Since the first day of resumption the receipts of gold at the Sub-Treasury for legal tender notes have been from four to five times larger than the payments of gold for notes. Now that we can have gold when we want it, we prefer to have paper for convenience. Servant girls, old codgers, and a few narrow-minded and over cautious folk, will each want to hoard a little gold, making in the aggregate a pretty considerable sum withdrawn from circulation. The rest of it will continue, as it has been, deep sunken out of sight in the vaults of banks and in the national treasury, and there remain performing a function something like that of timber driven into the mud and quicksands to support some vast architectural fabric. In the course of international exchange of commodities more or less gold will be called for to cancel the balances of trade—sometimes against us, but oftener in our favor.

Caleb Cushing, that "man with a continental mind," as Rufus Choate once called him, is said, on the authority of the *Boston Herald*, to have received a copy of the first edition of Webster's "Unabridged" with a request from the publisher for a complimentary notice. "Being at leisure, and finding a plenty of mistakes to begin with, he read the entire book, and wrote to the publisher that if they expected that he was going to write a complimentary notice of a book with 5,000 errors in it, they were mistaken. The publishers, of course, found fault with this extraordinary statement, and wrote

back that if he would prove this to the satisfaction of Professor Porter of Harvard(?), the Editor of the Dictionary, they would believe him. Angry at this imputation, this extraordinary man read the gigantic book over again, and wrote out the 5,000 mistakes, and mailed them to Professor Porter." This is an interesting item, but it should no doubt be headed, "An Incident in the War of the Dictionaries."

Chief-Justice Waite of the Supreme Court of the United States has delivered an opinion declaring the constitutionality of what are called the anti-polygamy laws passed by Congress. Touching that point in the Constitution which forbids Congress to limit the free exercise of religion, the Judge says that the word "religion" is not defined in the Constitution, and so he goes back to the times when that instrument was written, and takes Jefferson's definition of religious freedom, given by him in the preamble of an act introduced in the Virginia House of Delegates in 1785. "After reciting that 'to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles, on the supposition of their ill tendency, is a dangerous policy, which at once destroys all religious liberty,' it is declared 'that it is time enough, for the rightful purpose of civil government, for its officers to interfere when principles break out into overt acts against peace and good order.' In these two sentences is found the true distinction between what properly belongs to the Church and what to the State."

Connecticut has a poisoning case that deserves notice for the psychological phenomena it brings to light. Mrs. Kate Cobb, a milliner's daughter, and Wesley Bishop, grocer's assistant, both of Norwich, and both married, became enamored of each other; they see stars; the pale moon ceases to be a green cheese; they have a sort of early thaw, and think it will be spring before long; they make presents to each other—gold tooth-picks, pearl-and-gold pencils, and some pizun; they go about with all their senses steeped in a kind of narcotic booze; they are in state of delicious melancholy: being "coarse folk" they do not find it easy to express themselves, so they flee to the newspapers and clip therefrom tender verses that will relieve the passing demand for utterance. Meantime Mrs. Bishop dies and meantime Mr. Cobb dies. There is suspicion of foul play. The newspapers will tell you that this sentimentality was nothing but an effort of the guilty pair to veneer their wicked love and make themselves believe that they were an altogether heavenly couple. But we should say it is not at all probable that they put on all this: they were two very bad persons capable of a sentimental passion. Don't we know that depraved persons can sometimes enjoy music and art and literature? The mistake is in supposing that anybody is morally superior just because he happens to have the phrenzy of love or poetry.

"The Indian," writes Lieutenant George Le R. Brown to the *Nation*, from the Cheyenne Agency, D. T., "is intelligent and amenable to reason; but he has not the capacity, in his present barbarous condition, of retaining long a clear remembrance of the difference between right and wrong, nor has he the moral stamina to act as he has been convinced it is right that he should, in opposition to his passions and the time-honored customs of his ancestors. Hence, acting alone, unsupported by the actual presence of physical power, moral suasion utterly fails to effect any permanent elevation of the condition of the Indian. Talk to him like 'a man and a brother,' and he will readily admit the justness of your strictures upon his conduct: 'My friend, you have shown me the straight road. I will henceforth follow it;' and straightway he goes meandering along the crooked paths his ancestors have made memorable. * * * Under the moral-suasion policy four hundred domestic cows were given to the Indians at this agency, and the Indians ate them up, although every effort was made by the agent to persuade them not to do so. In October, 1877, four hundred and forty-nine cows and four bulls were given to the Indians at this agency by order of General Sheridan. They were purchased by military authorities from the proceeds of the sale of surrendered Indian ponies. By direction of the post-commander at Cheyenne Agency, D. T., these cows were turned over to the heads of families, who signed an agreement to care for and protect the said cows and their increase for the benefit of themselves and their families; further, they agreed that they would not kill, sell, trade, or otherwise dispose of them, and that they would submit to a retention of their rations for such time as the post-commander should deem just in the event of their violating any of the foregoing agreements; and, finally, that they would report to the said authority any violation of this agreement that might come to their knowledge. All this was read over to each Indian before he was required to sign the same. The post-commander then directed the officer in command of Indian scouts to keep a general supervision over the cows. Last July this officer made a careful and thorough inspection of all the cows, bulls, and calves, and found four hundred and forty-four cows, five bulls, and three hundred and fifty calves in the possession of the Indians, showing a loss of five cows and a gain of three hundred and fifty calves."

On going home to England Dean Stanley addressed the Birmingham and Midland Institute of Birmingham, on "The

Historical Aspect of the United States." His words are the kind to strengthen every tie of kindred feeling between the two nations. The history of the United States he divides into four epochs. Of the Revolutionary, or third epoch, he says: "We now approach a region which, compared with the two that have preceded it, may well be called modern. Yet here also there is a savor of antiquity and of primitive inspiration in the circle of renowned characters who for the first, perhaps we may say the only time, in American history, appear equal to the greatness of their country's destinies. When in the public place at Richmond we see the statue of George Washington surrounded by the group of the famous Virginians of his time, the eloquence of Patrick Henry, the judicious sagacity of Marshall, the eccentric energy of Jefferson—when to these we add the stern vigor of John Adams, and Samuel, his namesake, from Boston, and last, not least, the homely and penetrating genius of Benjamin Franklin from Philadelphia, and the brilliant philosophic friend and equal of Tallyrand, the gifted and unfortunate Alexander Hamilton, we feel that we are in the presence of one of those constellations which mark only those great creative epochs in the history of nations, such as may indeed appear in their later history, but usually belong to those moments when the nation itself is struggling into existence. In all the events of that struggle there is a dramatic movement which belongs to those critical times when mankind is going through one of its decisive trials."

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